

CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF NOVEMBER 19, 2017



SUNDAY, NOVEMBER 19TH

24th Sunday After Pentecost

8:40a.m. Hours
 9:00a.m. Divine Liturgy
 Coffee Hr / Church School
 Choir Practice

MONDAY, NOVEMBER 20TH

7:00p.m. Vespers w/ Litiya

TUESDAY, NOVEMBER 21ST

Entrance of the Virgin

One of the Twelve Great Feasts

8:40a.m. Hours
 9:00a.m. Divine Liturgy

SATURDAY, NOVEMBER 25TH

5:00p.m. Bible Study
 6:00p.m. Great Vespers

SUNDAY, NOVEMBER 26TH

25th Sunday After Pentecost

8:40a.m. Hours
 9:00a.m. Divine Liturgy
 Coffee Hr

READER SCHEDULE

Sunday, November 26th

Daniel Moss

Sunday, December 3rd

Joanne Patrick



A Warm Welcome!

We warmly welcome all our visitors. It's good to have you with us!

The Entrance of the Theotokos – November 21st

On November 21st we celebrate how the Virgin Mary was given as a young child by her parents, Ss. Joakim and Anna, to the Temple in dedication to the Lord's service. There she prepared herself for a calling beyond her wildest dreams – the honor of becoming the Birthgiver of God. Come celebrate!



Choir Practice – Sun., Nov. 19th

Today there will be a choir practice after the coffee hour. All choir members are kindly asked to stay for the rehearsal. Thank you!

Parish Thanksgiving Feast

Many thanks to all who prepare food and/or came to the Parish Thanksgiving meal last Sunday. May the Lord bless!

Turkeys for the Needy

As Thanksgiving is coming up, and one of the best ways to give thanks is to share our blessings with others, we will have a collection to buy turkeys for needy families. Should you wish to make a donation, please earmark your check "Turkeys". God bless your generosity!



The Nativity Fast

Began November 15th and concludes at the Divine Liturgy on Christmas day, December 25th. This 40-day fast is given to prepare us for the celebration of the Lord's birth in the flesh. During this time we should not only modify our diet so we can modify the movements of our hearts, but we should also seek to avail ourselves of the Sacraments of Holy Confession and Communion.



Reminder: Matching Donation

In 2017, we have a matching donation program, to build up our operating account. For every dollar we finish the year in the black (the positive), one dollar will be matched by the donor – up to \$12,000. Let's not miss out on a great opportunity!

The Parish Council

will meet on Sunday, December 3rd, following the coffee hour. All are welcome to attend.

CASH FLOWS THROUGH 10/31/17					CASH FLOWS IN NOVEMBER 2017					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	AS OF: 11/19		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Available	Restricted	Savings
71,925	73,405	12,890	13,100	-1,690	4,425	8,222	0	0	-3,797	4,265	4,970	0

A BRIEF CONFESSION BEFORE FATHER CONFESSORS

From the Full Confession of St. Demetrius of Rostov

I confess to the Lord my God and before thee, venerable father, all my countless sins, committed by me unto this very day and hour, in deed, word and thought. I sin daily and hourly by mine ingratitude toward God for His great and countless blessings and benevolent providence over me, a sinner.

I have sinned through: idle talking, judging others, stubbornness, pride, hard-heartedness, envy, anger, slander, inattention, negligence concerning my salvation, carelessness, indifference, impertinence, irritability, despondency, rendering evil for evil, bitterness, disobedience, complaining, self-justification, contradicting others, self-will, being reproachful, gossiping, lying, light-mindedness, tempting others, self-love, ambition, gourmandizing, eating and drinking to excess, vanity, laziness, entertaining unclean thoughts, acquisitiveness, impure glances, absence from divine services because of laziness and carelessness, absent-mindedness at prayer both in church and at home; I have sinned in deed, word thought; in sight, hearing, smell, taste, touch and the rest of my mental and physical senses; of all my sins I repent and beg forgiveness.

(Here one should mention specifically any other sins which may be burdening the soul.)

I also repent and ask forgiveness for all those sins that I have not confessed because of their multitude and my forgetfulness.

Forgive and absolve me, venerable father, and bless me to commune of the holy and life-creating Mysteries of Christ unto the remission of sins and life everlasting.



THE CHURCH, THROUGH THE TEMPLE AND DIVINE SERVICE, ACTS UPON THE ENTIRE MAN

St. John of Kronstadt

"The Church, through the temple and Divine service, acts upon the entire man, educates him wholly; acts upon his sight, hearing, smelling, feeling, taste, imagination, mind, and will, by the splendor of the icons and of the whole temple, by the ringing of bells, by the singing of the choir, by the fragrance of the incense, the kissing of the Gospel, of the cross and the holy icons, by the prosphoras, the singing, and sweet sound of the readings of the Scriptures."

SAVING HUMILITY THROUGH CONSTRAINT

St. Macarius of Optina

Woe to us in our current times: we now depart from the narrow and sorrowful path leading to eternal life and we seek a happy and peaceful path. But the merciful Lord leads many people from this path, against their will, and places them on the sorrowful one. Through unwanted sorrows and illnesses we draw closer to the Lord, for they humble us by constraint, and humility, when we acquire it, can save us even without works, according to St. Isaac the Syrian.



A MEAL OF UNITY

CHRISTIAN REFLECTIONS ON THANKSGIVING DINNER

Families like to meet together for a meal. When the family is large and particularly close to one another, it usually develops this family meal into a kind of ritual. Most Americans find this most clearly expressed in the traditional Thanksgiving Dinner, held every year. The time and place are important for Thanksgiving Dinner, so too is the menu which must be built around certain meats—usually a big turkey—and certain other traditional dishes, such as cranberry sauce and pumpkin pie. Other ritualistic elements are usually developed when a family meets over a number of years for this traditional meal: certain persons have certain functions, definite places to sit, preparation rites are evolved into a strict custom, certain routines become traditional after the meal is finished. And when the afternoon is finished, everyone goes away back to his own daily round of living strengthened once more in the sense of oneness with this family. This conviction of unity and mutual support will bolster each person often in times of frustration or loneliness which come into all our lives. No family should be without a traditional meal. All of us, even those who cannot have such a gathering at Thanksgiving, know that this is true. Some families find that many more than one family meal each year is needed. And these families usually enjoy a unity and strength among themselves that is envied by others.

The Christian Family—the Family of God—also need their Meal of Unity. This need was well understood by Jesus Christ, and He instituted the Christian meal for all His followers. He did it very simply: He took bread and said, “This is my body.” Then He broke it and gave it to His followers to eat. He took wine and said, “This is my blood.” Then He gave it to them to drink. Then He said, “Do this in memory of me.” As the Apostles ate, they realized that they were becoming one with each other by Christ Himself entering into all of them. It is on this strength that they lived and gave witness to Christ all over the world. This meal and its effects on the Christians who ate of it immediately fulfilled the prayer which Christ said to His Father on that same night: “That they may be one Father, in you and you in me. . . that they

may be one in us.” From that day until now, Christians have always met together in the traditional Breaking of Bread.

Christians, too, over the years have evolved a thorough ritual as the setting for this traditional Meal of Unity. Orthodox Christians in particular have developed a preparation rite, the Eucharistic Prayer, the Epiclesis, which invokes the Holy Spirit to “descend upon us and these gifts here offered” and to change the bread and wine into the Body and Blood of Jesus Christ so that the Orthodox Faithful may break this Bread of Life and receive it unto themselves for the “remission of sins and Life Everlasting.”

Christians who come together for this Eucharistic Meal should come carrying the gifts which they want to contribute. In early Christian days each one did literally carry gifts to the Altar, much like Aunt Jane brings a casserole or Uncle George brings a bottle of wine to Thanksgiving Dinner. Nowadays the preparation of gifts is done in our Churches through one representative of the whole assembly, the Priest, who brings the bread and wine to the Altar in the

Great Entrance. Each of us, though, should give our lives and our sincere dedication to Christ’s way of life while our representative is preparing the Gifts. The meal which we are readying on our Altars is, after all, OUR meal. OUR Breaking of the Bread. Of course, the Priest has the main function during the meal, because he is specially Ordained with the Grace of God to represent the community to God, as well as representing Christ before the community. But our function is also evidently meaningful; we come forward and eat from the Breaking of the Bread. We, like the Apostles, realize that all the assembly eating from this Holy Banquet are partaking of the same Christ which is filling us. We move back to our places with a sense of deep unity growing within us and all around us. There is a togetherness in this which penetrates us. There is a strength in this which fills us with a sense of power. There is a solemn conviction in this which makes us feel more and more Divine. We join together with all Orthodox Christians in this Breaking of the Bread. . . but we join with Jesus Christ



in the deepest sense of our being. All of us are one, not only together, but in Christ.

When a family leaves a Thanksgiving Dinner, they are strong against frustration and loneliness. When Orthodox Christians leave their Eucharistic Meal of Unity, the Breaking of the Bread, they have a deep conviction that they are all joined together in a renewed commitment to witnessing Christ in their own world. At the end of the Gathering, the Priest says, "Let us depart in peace, let us pray to the Lord." Surely this is clear truth. We indeed depart with Christ in us. We go in peace, the peace which Christ alone can give. We go to take Christ into whatever work is ours. Christ goes with us—with each of us, with all of us—and we know that large numbers of Orthodox Christians eat of the same Bread, and live on the

strength of the same Jesus Christ. The more we eat His Flesh and drink His Blood, the more life, His Life, we have in us. And that life vivifies our actions till they become obviously and powerfully Christian. We witness Christ to others—individually and all together. Never will we be alone again. Together with countless other Orthodox Christians we are doing Christ's work. Christ working through us will remove all frustration. He will make our lives successful. If today's Orthodox Christians gather frequently for the Breaking of the Bread of Life, then people will say what the Romans said of the early Christians—and a touch of envy will be in their words: "See how they love one another."

By Fr. Mark Beshara,
St. Michael's Church, Van Nuys, CA

WHEN DID THE NATIVITY FAST ORIGINATE?

We do not know precisely at what date the observance of the Nativity Fast (Advent) was introduced into the Church. Documents establish that, towards the end of the fourth century, the Nativity of Christ was celebrated by some on December 25th and by others on January 6th.

The Council of Saragossa, in Spain, decided (in 380) that, from December 17th until Epiphany, no one could absent himself from services. In Gaul (modern day France), in the sixth century, a sort of Lent was observed from November 11th until Christmas. Advent was celebrated in Rome, under Pope St. Gregory the Great, towards the end of the sixth century.

The Nativity Fast seems to have come into the practice of the Churches of the Byzantine rite a little later when in the ninth century the Greeks fasted from November 15th through Christmas.

From "The Year of Grace of the Lord – A Scriptural and Liturgical Commentary on the Calendar of the Orthodox Church" by a Monk of the Eastern Church.



SPIRITUAL LAWS VS. PHYSICAL LAWS

Just as we have physical laws in nature, we also have spiritual laws in spiritual life. For example, when someone throws a heavy object in the air as high as he can, with as much force as he can, that object will fall back down with all the force and be shattered to pieces. This is a law of physics. In spiritual life, the more one exalts himself with pride, the greater his spiritual fall will be; and analogous with the height of his pride, he too will be shattered into pieces. For the proud rise, reaching a point, and then they fall crushed to the ground - 'for everyone that exalts himself shall be abased.' This is a spiritual law.

- St. Paisios of Mount Athos

